CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

'WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.'

VOL. IX.--NO. 18. HARTFORD, SATURDAY, MAY 22, 1830. WHOLE NO. 434.

CONDITIONS.

THE CHRISTIAN SECRETARY,
PUBLISHED WEEKLY AT HARTFORD, CONN.
UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION,
AND
PRINTED BY PHILEMON CANFIELD,
Six Rods South of the State House.

Price Two Dollars a year, if paid within 3 month of the time of subscribing; if not, an addition of 50 cents will be charged—*Postage to be paid by Subscribers.*

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We intend to adhere strictly to the above Conditions.

RELIGIOUS ANNIVERSARIES.

We copy the following interesting abstracts of the Reports of various benevolent societies, from the New-York Observer of the 8th instant.

AMERICAN TRACT SOCIETY.

Abstract of the Fifth Annual Report prepared for the New-York Observer.

The labours of this Society now extend to every state and almost every county of our country, and to many foreign lands; its publications have reached hundreds of thousands of families, and the Holy Spirit is evidently rendering them efficacious in the conversion of many souls.

During the year the Rev. Dr. Staughton and the venerable Col. Rutgers, two of the Vice-Presidents of the Society, have been removed from the scene of their earthly labors.

Since the last anniversary 62 different publications have been stereotyped in six different languages, viz: *English, French, Spanish, German, Italian* and *Welsh*, making the whole number of the Society's publications at present 400; and in addition to this, the Committee have printed a tract of 110 pages in the *Seneca* language, and have presented it for the use of that tribe. A correspondence has also been opened with reference to the preparation of tracts in the language of the *Chippewa* Indians, which with its kindred dialects is spoken very extensively by tribes of Indians north of Detroit and of the upper settlements on the *Missisippi*. Four tracts have also been approved by the Committee in the *Tamul* language, and an appropriation of money has been made to aid the missionaries at Ceylon in distributing them. At the mission station at Malta, in the Mediterranian, ten of this Society's publications have been translated into *Modern Greek*, twelve into *Italian*, and eleven into *Armeno-Turkish*.

Amount of publications printed and circulated.

The whole number of tracts printed during the year ending May 1st, is 5,239,000; viz. 3,739,000 12mo English tracts, in the separate form, and 600,000 comprised in 19,000 bound volumes; 341,000 children's tracts, 312,000 handbill tracts, 144,000 tracts in the German language, 90,000 in French, 8,000 in Spanish, and 6,000 in Italian. The whole number of tracts printed since the formation of the Society, is 20,341,000.

The whole number of *pages* of 12mo tracts printed during the year, is 51,440,000; the whole number since the formation of the Society, 166,159,000. The whole number of pages of children's tracts printed during the year is 7,940,000; and the whole number since the formation of the Society is 20,412,000.

In addition to the above, there have been issued or printed during the year 10,580,000 pages of covers; 66,000 copies of the American Tract Magazine; 116,050 copies of the Christian Almanac; 4,000 copies of the Christian Reader, embracing 1,224,000 pages; 4,000 of Doddridge's Rise and Progress, embracing 840,000 pages; 4,000 of Baxter's Saint's Rest, embracing 1,088,000 pages; 2,000 of Boatswain's Mate, embracing 304,000 pages; 2,000 of Life of Newton, embracing 232,000 pages; 2,000 of Sermons to the Aged, embracing 288,000 pages; and 500 copies of the Sermon on the Mount, and hymns in the Seneca language.

The whole number of *pages* of the various publications of the Society, including children's tracts and the bound volumes enumerated above, but exclusive of the Magazine, Christian Almanac and Reports of the Society, *circulated* during the year, is 62,120,444; and the whole number since the formation of the Society, is 185,717,222.

The tracts which have been most widely circulated during the year are the following, viz: "Do you want a Friend?" 144,000 copies; Kittredge's Address and "Quench not the Spirit," 123,000 each; the premium tract to American Youth on Intemperance, 102,000 copies in *four months!* "The Importance of Consideration," 99,000 copies; "Female Influence" and "The Sanctuary," 74,000 each. The whole number of tracts on Intemperance circulated during the year, is 309,864.

Receipts and Expenditures.

The receipts of the Society during the year ending May 1st, were $60,210 24; of which sum, $48,454 59, were for tracts sold, and $11,755 65 were donations. The expenditures of the Society were also $60,210 24; of which sum, $26,997 26 were for paper; $22,706 64 for printing, stereotyping, engraving, folding, stitching, and binding, including the expenses of the Christian Almanac; $3,581 25 for services of the Corresponding Secretary and General Agent, the Depositary and four Assistants, whose time and efforts are wholly devoted to the Society; $3,943 06 for services and expenses of travelling agents; $300 for grants in money to foreign stations; and $2,916 39 for expenses of the general depository, postage, taxes, insurance, fuel, and all other expenses.

There was *due* from the Society on the 1st of May on notes given by members of the committee for paper and printing, all payable previous to the 25th of November, $8,918 58. It is much to be desired that the Society should have the means to procure paper and printing without resorting continually to the individual responsibility of members of the committee. But there has at no time during the year been funds enough in the treasury to meet the current expenses of the Society for ten days.

Branches and Auxiliaries.

The number of new auxiliaries recognized during the last year is 119 making the whole number of branches and auxiliaries now immediately connected with the Parent Society 825. Besides these the American Tract Society of Boston, at the time of its last anniversary, had 610 auxiliaries; the Pennsylvania Branch at Philadelphia has 373, and there are in connexion with other large branches or auxiliaries 800, to which the American Tract Magazine is regularly sent gratis, making 1,783; which added to 825 above, gives a total of 2,608 Societies which have been reported as auxiliary to this Society, either directly, or through the medium of the larger branches or auxiliaries.

Operations in the Valley of the Mississippi.

In the history of the Society's operations during the year, no item is more prominent than its efforts for the population in the great valley watered by the Mississippi and its tributaries.

The whole amount of tracts sent into the country west and south of the Alleghany mountains during the past year is 24,099,800 pages; of which 2,655,067 pages have been granted for gratuitous distribution.

The total receipts from the same portion of country during the year have been $14,927 13, of which $13,985 44 have been remittances for tracts, and $941 64 donations. The amount expended in the valley by the Society during the year, over and above the whole amount received, is $5,702 81.

Divine blessing on the Society's publications.

The report concludes with numerous interesting statements respecting the good effected by the tracts of the Society which have come to the knowledge of the committee during the past year.

Abstract of the 14th Annual Report of the
AMERICAN EDUCATION SOCIETY.
Whole number assisted during the year.

During the first eleven years of the history of the society, ending in May, 1826, 541 young men were assisted. The following is the number aided in each year,—viz: in the year ending May, 1827, 156—May, 1828, 300—May, 1829, 404—May 1830, 524.

From this it appears that nearly as many were aided during the last year, as in the first 11 years of the operations of the Society. The young men aided, during the past year have been connected with 9 theological seminaries, 19 colleges, and 66 academies; in all, 94 institutions. Five have pursued study under private instructors, and 165 have been cases of new applicants, not before patronized.

Amount of earnings.

The following statement contains the report for four successive years: The amount of earnings reported for the year ending May, 1827, was $4,000—May, 1828, $5,149—May, 1829, $8,728—May, 1830, $11,010—Total, $28,887. Thus it appears that the young men under the patronage of the Society, have, during the last four years, actually earned, in various ways, and appropriated to their own support, the sum of $28,887. The average amount earned, the last year by 372 young men, who reported the fruits of their various exertions, is something over twenty eight dollars each. Would it have been wise to burden the Christian public with this additional tax, by increasing the amount of appropriations; since it has been obtained, with so much greater advantage, by the personal efforts of the young men themselves?

Receipts and Expenditures.

From the Report of the Treasurer, it appears that the whole amount of receipts during the year ending the 30th April, is $30,-910 14; of this sum there have been received on account of permanent scholarships, $4,699 54, leaving the amount for current use received during the year, $26,010 60. The expenditures in the meantime, have amounted to $34-797 39. The excess of the expenditures over the receipts, is therefore $8,787 29. To this sum is to be added the debt of the Society, at the last annual meeting, amounting to $6,403 97; and the entire deficiency in the fund will be found to be $15,190 26. The cause of this deficiency is owing to the rapid increase of applications for aid within three years past, without a corresponding increase of efforts to obtain funds. The amount of appropriations for young men for the year ending May, 1827, was $8,652—May, 1828, $10,485—May, 1829, $19,009—May, 1830, $28,522.

AMERICAN SEAMAN'S FRIEND SOCIETY.
Abstract of the Second Annual Report prepared for the New-York Observer.

SAILORS' MAGAZINE.

The number of subscribers to this publication has increased in almost every state in the Union, and the edition now consists of 2,000 copies; a number, however, barely sufficient to defray the expense of the mechanical execution, leaving the salary of the editor a charge upon the funds of the Society. Gratifying testimonials have been received from many competent judges in the navy, in the merchant service, and on shore, of the usefulness of the publication, and of the interests with which it is perused. The committee are convinced that it has had great influence in advancing the mariners' cause, and earnestly desire that it may be much more extensively circulated, especially among seafaring people.

FUNDS.

At the last anniversary, the receipts of the Society had been only $1,214 30, and the debt was $1,500. during the present year the receipts have been $4,159 87; of which, $562 were contributed specially for the Canton mission, and $1,150 were received on account of the Magazine. The treasury is still insufficient to meet all the demands upon it, and in debt to individual members of the committee about $800. But when we consider the greater magnitude of our operations, the increased interest universally felt in behalf of seamen, and the extended circulation of the Magazine, and that our debt is reduced one half, we cannot doubt that our enterprize will be sustained, the means furnished for supporting our dear brother at Canton, our Western agent, and a preacher at New-Orleans, of publishing our hymn book, and eventually of extinguishing our remaining debt.

AMERICAN BIBLE SOCIETY.
Abstract of the Fourteenth Annual Report prepared for the New-York Observer.

The report suitably notices the death of the Hon. Bushrod Washington, one of the Vice-Presidents, and of Col. Rutgers, one of the Managers of the Society from the beginning. Chief Justice Marshall has been chosen to fill the place of Judge Washington, and has accepted the appointment with expressions of great regard for the interests of the Society.

State of the Treasury.

The receipts for the past year have been $170,067, viz: $68,796 in payment of books sold; $18,441 from legacies; $43,159 to aid the general supply; $14,966 from other sources except loans; loans $20,800. If we deduct the receipts from loans the income of the past year is $149,267. The receipts from donations and legacies have been more than double that of the year preceding, and the income also from the sale of books has been considerable; but notwithstanding this augmented income, such have been the expenditures of the year, that the Society is now in debt, as stated, for borrowed money to the amount of $20,800. This debt has been incurred on account of the peculiar circumstances in which the Board have been placed the past year. The resolution of the last anniversary, to attempt the supply of the whole country with the Bible in two years, made it necessary that a large stock of books should be at once prepared. Money was, therefore, borrowed, presuming that outstanding debts would soon be paid, and liberal contributions made, and thus the debt of the Society be liquidated. Had the money due from auxiliaries been paid in, as fully as was anticipated, the Society, with the donations received, would have been free from debt or nearly so. The Board hope that those societies still in debt for books, will take early measures to pay for the same. The money now due from this source is $46,984 41; about one third of the entire capital of the Institution.

The amount received from legacies, as has been stated, is $18,441. Of this sum $10,000 were from the estate of John F. Marsh, of East-chester, N. Y., and $7,000 from the estate of John Withington, of the city of New-York, both of the Baptist denomination. These legacies have been of essential aid to the Board, in their straitened circumstances in carrying on their operations.

Among the donations is one of 1,000 from the Philadelphia Bible Society, which is not auxiliary. This society has in the course of the last three years supplied all the destitute families of Pennsylvania with the Bible, and instead of being exhausted by its benevolent labours, is now led to aid the destitute in other portions of the Union.

Books printed and issued.

The number of Bibles and Testaments printed and purchased in the course of the year is 308,000, viz: English Bibles, 229,500; English Testaments 74,750; Spanish Bibles 2,000; Gospel of Luke in Seneca 750; German Testaments purchased 1,000.

The books issued in the course of the year, amount to 238,583, being an increase of 38,461 over the issues of the preceding year, and making an aggregate since the formation of the Society, of 1,084,980 copies. Of those issued the past year, 130,354 were entire Bibles, and 93,206 entire Testaments. Of the issues of the past year, 105,210 were on sale, and 43,373 gratuitously distributed. Of those gratuitously distributed, 23,790 were entire Bibles. Most of the gratuitous issues have been for the supply of the Western and the newly settled parts of the Southern states. No application for books has been refused during the year, where there was evidence that they were needed and would be faithfully distributed. As explorations have but recently been commenced in most of the destitute settlements, the applications for assistance have not been as numerous, by any means, as may be anticipated the coming year. A large stock of books has been prepared and now ready for distribution wherever they may be truly needed. Such too, are now the facilities for printing and binding, that almost any quantity which may be required, can be prepared during the coming year, in case means are *seasonably* provided.

AMERICAN PEACE SOCIETY.

The second anniversary of the American Peace Society was celebrated in the Baptist Church in Nassau-street, on Thursday afternoon, May 13th. Rev. Dr. Codman, of Massachusetts presided. The meeting was opened with prayer by the Rev. Asa Mead, of Maine. The second annual report was read by the Secretary, William Ladd, Esq.

On motion of the Rev. Mr. M'Aboy, of Ohio, seconded by Mr. Goodell, of Boston,

Voted, That the report just read be accepted and printed in the Harbinger of Peace.

N. Y. Observer.

THE ITINERANT PREACHER.

—True religion sprung from God above
Is like her fountain, full of charity,
Embracing all things with a tender love;
Full of good-will and meek expectancy,
Full of true justice and sure verity,
In heart and voice; free, large, ever infinite,
Not wedged in strict particularity,
But grasping all in her vast active spright,
Bright lamp of God! That men would joy in thy pure light!

DR. H. MOORE.

About a year ago, I was travelling near one hundred and ten miles from home. I preached at the town of M—— on Monday morning after communion in that place, having an appointment to preach in the evening about ten miles distant. I was informed by the minister of the place, that I should be accompanied by a woman who lived on my way, who had lately joined the church, and who had mentioned me as the instrument of her first awakening. On our way, she related the circumstance with much feeling, I had been at her father's house about twenty-three years before, when she was a little girl, and had conversed with her about the concerns of her soul; and, the following day, visited the school where she was, talked and prayed with the children. She said she had been much affected at those times, and that the impression had never entirely left her mind, till she obtained a hope of an interest in Christ. I dined at her house and she went with me to the meeting. My spirit was refreshed with her conversation. After sermon, I told the people that, if they would detain them, I would speak a short time to the children present. They soon collected round me. I informed them of the danger of living in sin, the necessity of a change of nature, &c.; enjoined obedience to their parents, a careful observance of the Sabbath and a punctual attendance on the ordinances of religion, particularly prayer.

A number of them were much affected, and also some of the people present; especially the woman mentioned above was bathed in tears. I asked these little children, if they wished religious people to pray for them? They answered in the affirmative. I told them some of us might die soon—perhaps we should pray before we parted; and asked them if they wished for that? To which they again replied, that they did. These little lambs were committed to God in prayer, and we parted likely to meet no more in this world.

This to me is a favourite method of dealing with children. I have practised in this way for some years past especially when preaching in places destitute of the stated public ordinances of religion; and I seldom or never made the attempt without some apparent good effects, not only in the children, but parents and others present. I am well persuaded there should be more attention paid to this class of our hearers, than has been generally bestowed upon them. They are not likely to be much profited by our common discourses delivered to adult persons; but a few plain truths, spoken professedly to themselves collected together, will be attended to and probably long remembered; and who knows but the Hearer of prayer, when his people are collected together, and with one heart unite in prayer for these lambs of the flock, may confer on them the blessings of his grace.

But I intended to relate some other occurrences which took place on my tour. The next morning I set out on my journey, and about the middle of the day, called at a house to inquire the road. A man came to the door, who knew me, though an entire stranger to me. He said I must go with him—he lived half a mile from the place; that he would feed my horse, and his wife would get me my dinner, and be rejoiced to see me. I complied with this kind invitation. When I entered the house the woman appeared much moved. I asked her what she knew of me? She said, I called at her father's house, above twenty-three years ago, when she was a little girl, and had conversed with her; that my observations had made an impression on her mind, which she never lost; that she had sometimes seen me since and often wished to converse with me, but had not had an opportunity. I inquired what was *now* the state of her mind in regard to religion. She replied that for some years past she had enjoyed a comfortable hope of an interest in Christ, had become a member of his church six years ago, and still thought that my conversation with her, when a child was of a special benefit to her soul. I well recollect calling at her father's house and talking with her, though I had never heard of her from that time. I was the better prepared to hear the account she gave me, after what had passed the day before; but was still more surprised at what occurred the day following.

When travelling about the same hour of the day, I met with a woman on the road. After passing me, she inquired my name. When I informed her, she appeared affected. I asked how she knew me in that strange country? She replied that I had preached one night at her father's house about twenty-three years ago, when she was a little girl; and that I had much conversation with her and another little girl at that time. When she told her father's name I recollected the time well; and the woman informed me that the other little girl, who appeared a very interesting child, continued much concerned in her mind from that time, joined the church very young, and that she had entered into her eternal rest. The woman whom I met also told me that she herself had undergone a great change in her mind from that time; that she had obtained a hope of an interest in the Saviour, and had joined the church about eight years ago. She turned her horse, and went back with me to her house, a distance of about two miles, observing that she could perform her errand another day.

Those who have travelled in a strange land may form some idea of my feelings, after meeting with these interesting females, hearing the accounts of what God had done for their souls, and receiving the favours they conferred upon me. I could not help thinking of Paul, when he met with his Christian brethren—*He thanked God, and took courage.* What a glorious place must heaven be when all the redeemed shall meet together and each shall tell the interesting story of the way the Lord had brought them thither, and the means and instruments he had used for their conversion, sanctification, &c.!

When I conversed with those three little girls, they were more than an hundred miles from each other. Finding them, unexpectedly, in another country, and hearing their statements, suggested to my mind some reflections, which, I trust, have been useful to me, and perhaps may be to others. How many opportunities of being useful to children and youth have passed since that time, that I have wholly neglected! And many of those children and youth I shall never see again, till I meet them at the bar of God. This cutting reflection often recurred to my mind. Knowing that these seasons or opportunities of usefulness cannot be recalled, I have resolved, and by the grace of God, in some measure lived up to the resolution, that, when I am hospitably received into a house, and treated as a minister of Christ, I will not leave that family without dropping a word of instruction, advice, and exhortation, especially to the children. This I consider as a matter of great importance; and it is with deep regret I reflect on my former neglect of this duty; and I cannot but fear that some of my brethren are living in the same neglect. The office of a Gospel minister gives a man who wishes to do good, great advantage; and, if he be faithful, he may spread a savour of religion wherever he goes.

Perhaps this little narrative may fall into the hands of some who have lately entered into the Gospel ministry. Permit one who has passed his youthful days, affectionately to call your attention to the situation of children. Remember what the prophet foretold of the Messiah, that he would "gather the lambs in his arms and carry them in his bosom." In the days of his flesh he took little children into his arms, blessed them, and now, in heaven he exercises the same compassionate regard for children. His command to his ministers is, "Feed my lambs." You have given yourselves up to the service of God in his church. In what way, therefore, can you better glorify your heavenly Father than in following the example, and obeying the command of the blessed Jesus? And we are to remember, if we neglect our duty, and do not use these excitements to piety among young people and children, to which our office binds us, we not only do no good but we do much harm.

A minister may appear well in the pulpit; he may preach well, but if, in his intercourse among his people, or where he may travel, he manifest no special concern for the salvation of children and youth, he degrades his office, he discourages and sinks the spirits of the pious, and those destitute of grace become more hardened and careless. This is an awfully solemn case; and although I be found speaking against myself, I must say, that the minister who gives himself up to the world, converses only on the different opinions on politics, and the concerns of this life, *generally is a dead weight on the church of God*, and instead of promoting the cause of piety, he proves a great hindrance to the progress of religion, as far as his influence extends.

But not only ministers should be engaged in instructing and exhorting the rising generation, but parents and Christians in general can do much in this way, if they embrace the opportunities which God, in his providence, affords; and without their concurrence, ministers can comparitively, do but little. May God awaken all his ministers and people to a suitable concern for the rising generation! and may the Lord have mercy on the children and youth of our day, that they may be raised up a generation to praise him!—*Pastor's Sketch Book.*

DIRECTIONS TO AWAKENED SINNERS.

The following excellent remarks on this subject, are from Dr. Spring's "Dissertation on the Means of Regeneration." It ought to make many ministers tremble, when they think that an error in their theology, or a false and dreadful tenderness yielding to the importunity of the awakened, has led them to give directions at variance with the spirit and the letter of the scriptures. I know it often requires great firmness to adhere to the divine manual. Sinners often charge their faithful friends with coldness and with cruelty, because they will not tell them how to repent, and how to come to Christ, and how to get a new heart. I do not suppose it possible for sinners to have a full sense of the real difficulty, until they get upon the rock and look back into the miry clay. The remarks of Dr. Spring are worthy of profound attention, as they accord with the scriptures, and as coming from one who has been privileged to be the instrument of directing a very great number to the Fountain of Life.

"I need not say, there exists both in theory and practice, two different and opposite views on this interesting point. There are those whose views of human depravity, are such, that they feel great embarrassment in addressing the requisitions of the Gospel to the hearts and consciences of unrenewed men, and therefore fail in enforcing those requisitions, and leave them satisfied with their use of means. On the other hand, there are those, whose views of human depravity, though equally humiliating, are such as to present no embarrassment in urging these requisitions upon the sinner, as the commandment of the everlasting God, and as the most powerful means of conviction and conversion. These two different modes of thinking and acting are never brought to the test so thoroughly, as when ministers are laid under the necessity of answering the inquiry of distressed and convinced sinners, who with all the weight of their sins upon them, and all the horrors of eternity before them, asks "Sirs what must I do to be saved?

The question is,—Shall they be told to do any thing which implies the neglect or postponement of immediate reconciliation to God, or shall they be cut off from every refuge, and urged without delay, to repent and believe the Gospel?

To this we reply,—The only proper direction to be given is, *repent and believe the Gospel.* Nothing should relax the force of this pressing obligation. No matter what they perform beside, until this is done not a step is taken in the business of their salvation. Until this is done, they are only contending with God, justifying all their former sins, grieving his Holy Spirit. Until this is done, they are only resisting the most powerful motives to holy obedience, trampling on the divine authority, abusing the divine goodness, and rejecting the great salvation. No direction ought therefore, to be given them, that will afford their consciences the least relief in the neglect of this reasonable duty. And I do not hesitate to say, it is at the peril of ministers to pursue any other course with them, than one which shall shut them up to the faith.

Do you say sinners will not be satisfied with these directions, and these directions will only discourage and distress them? Be it so. We do not wish to satisfy them, but to render their condition more and more distressing, as long as they stay away from Christ. On the other hand, we wish to add to the weight of their obligations, till they become so awful and accumulated as to be insupportable, and crush their rebellion. And this course commends itself to the consciences of convinced sinners. It makes them feel just as the Spirit of God makes them feel. This is the work in which the Spirit of God is engaged with them, and we wish to fall in with it: and we know that any other course is to oppose the Spirit in his work, you feel it your duty to keep them from despair, and therefore you direct them to the use of means, and comfort them with the hope that if they wait God's time, all will be well! And what do you, in effect, accomplish by this?—You do not mean to tell them they need not repent, they need not now believe the Gospel; but is not this the impression of your directions? It is just as though you said to them,—You need not repent; God does not require it. You need not believe the Gospel; God does not require it. You cannot believe; you cannot repent; and your business is to do as well as you can, without faith and repentance.

I say again, you do not mean to say this, but the effect upon the mind of the sinner is the same as though you had said it. You make him feel as though he was doing very well, without complying with the terms of salvation. And if the sinner does not find out his error by being told that he is not in the right way, he must find it out by bitter experience in direct opposition to such preaching. Why should ministers hesitate to discourage sinners in their procrastinated impenitence? Were they ever injured by such discouragements?—"Why," says great Edwards, "should we be afraid to let persons, that are in an infinitely miserable condition, know the truth, or bring them into the light, for fear it should terrify them? It is light that must convert them, if ever they are converted. The more we bring sinners into the light, while they are miserable, and the light is terrible to them, the more likely it is, that by and by the light will be joyful to them."* And how does such a course as this discourage the sinner? Do we not set before him the fulness and freeness of the great salvation? Do we not on the authority of God invite and urge him to come to Christ, and tell him that whosoever cometh, he will in no wise cast out? Is this discouragement?—Or must we, in order to encourage him, comfort him in his sins, and tell him there is hope for men, while they reject the Saviour? And whom does such a course discourage? Any other than the man who persists in enlightened rebellion? Any other than the sinner who perseveres in anxious and remorseful impenitence? Nothing prevents him from receiving Christ, but wickedness, mere wickedness, wickedness that he has already cherished and defended too long, and for which he now sees he has no excuse. And must such a sinner be encouraged and comforted?"

* Thoughts on the Revival, &c. page 195.

From the N. Y. Bap. Register.

COVETOUSNESS.

"Beware of covetousness."—Luke xii. 15.

The request of a young man for his brother to divide his inheritance with him, drew this expression from the Saviour. It is not my intention to give a general discussion of the subject, but to make only a few remarks on it.

1. What covetousness is. It will readily be granted by all, that it is a narrow, contracted disposition, an overanxious desire to obtain an abundance of this world's goods;—and not only to possess much, but oftentimes resort to unlawful means, and many ways not warranted by scripture, in order to get them. But covetousness generally shows itself more in people, by their unwillingness to do good with what they do possess.

2. It is a great crime, and holds a place among the black catalogue in Scripture.—1 Cor. v. 11, Rom. i. 28—32, and many others. Hence we infer that it is not suitable for Christians. Yet, I ask, does it not too much prevail among the professed disciples of Christ? I believe it to be a crime for which members ought to be dealt with, as much as for lying, stealing, or drunkenness; for it is said of them all, that they who do such things shall not enter into the kingdom of heaven. The apostle commanded his brethren, in the name of our Lord Jesus Christ, to withdraw themselves from every one that walked not after the tradition they had received of him. Christians are commanded not to walk or keep company with a man that is a railer, a drunkard, or an extortioner; but they seem to forget that the covetous are mentioned in the same verse.

But, says some, if we should exclude members for this, we should lose half our number. No matter for that, if you should lose three fourths. If half a church were drunkards, should they be continued in fellowship? I think not.—And are covetous persons any better than they, in the light of scripture? It is a sensual, wicked, unchristian disposition; and the fewer covetous members any church has, the fewer hypocrites, the fewer vipers they nourish in their own bosom. The excuse generally is poverty. But this we know is not the case;—for the poorer class always do more, far more for the support of the gospel, according to their ability, than the rich. The poor only want the means (not the disposition) of the wealthy, to show their generosity. It needs no other testimony to show that many who are blessed with riches are cursed with a covetous disposition, than to be present when there is something to be done for the support of the gospel, and see those who are rich in faith, and heirs to the kingdom, (though like the poor widow in this world's goods,) come forward with a smile on their face, joy in their heart, and a dollar in their hand, and freely present it, an offering to the Lord. On the other hand you will often see the man of a covetous disposition trying to get out of the way without giving, or being seen; if he cannot succeed in doing that, he will come forward with a distorted countenance, with a mere pittance in his hand, (although possessed of thousands) and give to the man who has been laboring six months or a year for his spiritual good, and grudgingly giving even that. Hence it was said by the Saviour, how hardly shall they that have riches enter into the kingdom of heaven. Beware of covetousness, said the Saviour, and yet some, (if we might be permitted to judge by their actions,) seem to understand the expression different from him, or not at all.

A covetous man cannot be a warm hearted Christian. For, says the apostle, "If a man see a brother or sister destitute of food or clothing, and shutteth his bowels of compassion, how dwells the love of God in his soul?" Yet it appears to be sufficient for some professors, to say to the destitute, Be ye warmed, and filled, notwithstanding they give them nothing. And will it not be said to such, in the great day of accounts, "Ye saw me hungry, and fed me not; naked, and clothed me not?" And will not the denunciation follow, 'Depart from me, for I never knew you?'

We do not make liberality the ground work of faith and salvation; but we have no other way of judging of faith, than by works. For the tree is always known by its fruit, and the real Christian by his works. He that sows sparingly, must expect to reap in the same manner. I do not say that a covetous man cannot be a Christian, but it is hardly probable. If he is one, he has much that must and will be destroyed, though he may be saved so as by fire.

Show me a covetous professor, and I fear, in nine times out of ten, you show me a hypocrite. It was well said, 'Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it.' It is too often the case that people say, if God has called a man to preach, he will support him. Do they think he will send ravens to feed him, or rain manna from heaven that he may eat? They might as well expect a crop of wheat from rye. Has not the Lord clearly informed us that ministers shall have their support from those to whom they communicate spiritual things—that they who preach the gospel shall live of the gospel? for the labourer is worthy of his meat or hire. But, says the covetous, is not the gospel free? Aye, free indeed! and it makes the soul free to unmuzzle the mouth of him who treads out its sustenance. But covetousness knows no such freedom; it is the worst of slavery, and ranked in scripture among the blackest crimes. Therefore, Christians, beware of it. If ye love me, says the blessed Lawgiver, ye will keep my commandments.

O. P.

MISSIONS.

A subscriber asks us whether we are willing to insert a candid, temperately written article, against Missionary, Tract, and Temperate Societies, &c. We answer yes, a bushel basket full of them, if so many could be obtained.—Why, we should heartily rejoice to see, condensed in one popular essay, all the arguments that can be drawn from three worlds against the cause, like the Alps upon the Appenines, with their clouded summits capped with Ætna and Vesuvius, and one gentle breathing of Truth would sweep them all away. Like the mighty rock, which for centuries has laughed at the ocean's rage, these benevolent institutions shrink not from investigation,—they seek it, and fear not for the result; and arguments against them "candidly and temperately expressed," would be such an exotic in our day, that they would deserve to be "printed upon satin," and, in a gilt frame, hung in the sitting room of every friend of missions in the country! Yes, we will print it as soon as possible after receiving it, to the exclusion of every thing else, if need be.—*Record of the Times.*

For the Christian Secretary.

KEMPIS' IMITATION OF CHRIST.

Few books possess more sterling worth than this. The fact that it has been received and commended by so many individuals of various religious belief, during three or four centuries, must satisfy all that it is entitled to peculiar regard. It is its deep tone of spirituality, its firm grasp of considerations drawn from eternity, that gives the work a durable value to all christians of elevated attainments in piety.

To the high commendation bestowed on the work by the lamented Payson, viz. that for "weanedness from the world, he knew no book like it," may be added the following:—

Mosheim, after enumerating a long list of eminent men, proceeds thus.—"And Thomas a' Kempis, who shone among these with superior lustre, and to whom the famous book concerning the Imitation of Christ, is commonly attributed."—Eccl. Hist. Vol. II. pp. 547—549.

In Milner's Church History—Vol. 4. 8vo. p. 254)—in a review of the 15th Century, we have the following honorable testimony:—

"There were also, some souls who in secret served God in the Gospel of his Son; and *who knew what spirituality in religion meant.*" Among these, was the famous Thomas á Kempis who died 1471, (according to Du Pin.) Instead of entering into a tedious dispute concerning the author of the well known Book of the Imitation of Christ, let us be content with ascribing it to this monk, its reputed author. It would be impertinent in me, to enter into any detail of a performance so familiar to religious readers; and let it suffice to say, that it abounds with the most pious and devotional sentiments, and could not have been written but by one well versed in Christian experience."

In the above quotations, it will be seen that some doubt has been expressed whether Thomas a' Kempis was the author of this work. The Abbe du Fresnoy promised the world a demonstration, that it was only *translated* into Latin by Thomas a' Kempis, and that it was *written* originally in French by Gerson.

We know not that his promise was ever fulfilled; had it been, it would not have altered the *value* of the book.

This work deserves a much wider circulation than it has ever had among Christians. It has, till very recently, been confined in a great measure, to the libraries of Clergymen and wealthy Christians. I know that some would infer otherwise, from statements made in various Periodicals but still I believe it is true. My observation of family libraries has been somewhat extensive in the New-England and Middle States—at least, I have seen many hundreds of them, and, until very lately, I have only found 2 or 3 copies of the "Imitation" except in clerical or public libraries.

The Edition lately issued from the press of Lincoln & Edmands, has been purified from those sentiments peculiar to a Catholic monk which occasionally defaced the pages of former Editions, by the judicious attention of the Editor, Rev. H. Malcom.

Mr. Malcom certainly deserves the gratitude of the Christian Public, for the service he has rendered them in thus preparing this work for a more general circulation and a greater efficiency in promoting elevated piety.—We only wish the public would shew their gratitude, by securing the more extensive spread of a work calculated to do great good.

BENEVOLENS.

NOTICE.

The Annual Meeting of the "Connecticut Baptist Convention" will be holden at the Baptist Meeting House in Mansfield, on Wednesday the 9th day of June next, at 9 o'clock, A. M.

A. DAY, *Sec'ry.*

May 20th, 1830.

NOTICE.

An adjourned meeting of the "Board of Managers" of the "Connecticut Baptist Convention" will be holden at the house of Rev. A. Brunson, in Mansfield, on Tuesday the 8th day of June next, at 2 o'clock, P. M.

A. DAY, *Sec'ry.*

May 30th, 1830.

CICERONEAN LYCEUM.

Question for discussion, Monday evening, 24th inst.—"Has Flattery been productive of more evil than Slander?"

CHRISTIAN SECRETARY.
HARTFORD, MAY 22, 1830.

THE HARTFORD UNION CONFERENCE

Was holden with the first Baptist Church in Colebrook, on Wednesday and Thursday last. Wednesday morning was spent in making arrangements. At half-past 1 o'clock, P. M., the Rev. G. Phippen delivered a very appropriate Sermon, which was evidently the means, in the hand of God, of diffusing a spirit of piety among the delegates. They could say with one accord, "It is good for us to be here."

The remainder of the afternoon was occupied in learning the state of the churches, and praying to God in their behalf.

There were four conferences in different parts of the town and vicinity in the evening.

On Thursday, the usual addresses were made to different classes of the Congregation by brethren Wilson, Doty, Spencer, Skinner, Robins, Sears, Ellis, Smith, Shailor, &c.

The Church was addressed by Rev. G. Phippen, and the pastor by Rev. G. F. Davis.

The season was one of great interest. The addresses to the impenitent seemed to produce much effect. Many were in tears; and it was hoped that the shower of rain which immediately followed the close of the services, was an emblem of the shower of spiritual blessings which may succeed the efforts made on this occasion.

The Church is one of the oldest in the Association; and the aged Mr. Babcock, though he has resigned the pastoral charge to a younger man, like Caleb and Joshua, when the many thousands of Israel had been slain, "*lives still.*" May he see another revival; and be enabled to say, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." The Church and Society are happily united in their present pastor, the Rev. T. Larcomb. May he soon have occasion to rejoice in the fruit of his labours.

The next Conference is to be holden with the First Church in Suffield on the third Wednesday of August next.—*Communicated.*

RELIGIOUS ANNIVERSARIES.

The week before last, many religious and benevolent societies held their Annual Meetings in the city of New-York. By the proceedings of these bodies, it would seem that the utmost harmony and good feeling were manifested, and that the prospects are flattering for the future usefulness of their several institutions. As their operations become more extended, and their objects more fully understood, the prejudices of the good of all denominations decrease: and the objections which have been urged against the free distribution of the Bible, of religious Tracts, &c. &c., are suffered to have but little weight. A very considerable degree of success has attended the exertions of those who have given their time and their money, to forward objects dear to the hearts of Christians. We consider the distribution of the Bible as one of the most efficacious means which are used for the amelioration of the condition of man. This object has received great support, and the intention which has been expressed, that each destitute family in the United States should possess a bible, if they were willing to receive one, is likely to be accomplished. The distribution of Tracts has been great. The cause of Temperance has been very successful. Seamen are not forgotten by the benevolent. And though last, not least, would we mention the advancement of the principles of Peace, through the instrumentality of Peace Societies. Advances seem to be made to that period, when the knowledge of the Lord shall cover the earth, and the heathen be given to the son for his inheritance.

The reader is referred to the first page of this paper for an abstract of the reports of these different Societies.

ASYLUM FOR THE REFORMATION OF INEBRIATES.

We notice with pleasure the interest manifested by the Medical Convention of this state, in the renovation of men of dissipated habits. Physicians, probably, have more frequent opportunities than any other class of men in society, of witnessing the effects of intemperance, in producing poverty, disease, and extreme wretchedness; and it is for the purpose of benefitting the sufferers by this dreadful evil, that this respectable body now come before the public, and ask their co-operation in establishing an asylum for the reformation of the intemperate. Statements are given in the Report of a Committee of the Convention, by which it appears, that the amount annually paid for the support of paupers caused by intemperance, and for the prosecution and punishment of offences against our laws, caused by the same lamentable evil, is about $70,000! But the saving of dollars and cents, is not the only nor chief object to be gained; should they succeed in this enterprize, they hope by proper care, and judicious treatment, to restore the physical and mental faculties of the drunkard; and by thus producing an entire reformation of character, cause peace, and plenty, and domestic happiness, in families which have been a prey to discord, and poverty, and every evil which befals the companions of the inebriate.

Although much has been effected by the voluntary association of individuals, for the cause of temperance, but little influence has been exerted on that class of men now mentioned. The power of public opinion operates very perceptibly on minds not shackled by habits of intemperance; but those whose sensibilities have been rendered obtuse by long indulgence in evil habits, require a different treatment. A petition for an act of incorporation has been presented to the Legislature now in session, which we hope will be granted; as we feel a confidence, not only in the mode of treatment proposed, but in the gentlemen who have been most instrumental in bringing this subject before the public.

NOTICE.

The Annual Meeting of the Hartford Female Benificent Society, will be held at the Central Conference room, May 26th at 4 o'clock, P. M.

D. WILLIAMS, *Sec'ry.*

CONNECTICUT LEGISLATURE.

HOUSE OF REPRESENTATIVES.

Saturday, May 8.

Prayer by Rev. Mr. Merwin.

The Speaker announced the following Committees:—

To prepare joint rules of procedure for both Houses—Messrs. Raymond, Baldwin and Woodruff.

On the School Fund—Messrs. Griffing, Hale, Watrous, Starr, Bacon, Leavitt, Stewart and Kingsley.

On Roads and Bridges—Messrs. Lee of Ridgefield, Kelley and Robinson.

On Divorces—Messrs. Woodruff, Loomis of Lyme, and Sherwood of Weston.

On that part of the Governor's Message relating to the Criminal Code—Messrs. Ingham, Marks, Hinman, and Marther, of Lyme.

Petitions were now called for, and presented as follows:

Petition of Noah Buckley and others, praying for a bank—referred to the joint committee on banks.

Petition of Charles Brewer and others, for a bank—referred to the Committee on Banks.

Petition of sundry inhabitants of Killingly, praying for the establishment of a new probate district—referred to the Committee on New Towns and New Probate Districts.

A number of other petitions were presented, the reading of which was dispensed with, and they were laid on the table.

On motion of Mr. Ingham it was ordered that the petitions yesterday laid upon the table be now taken up.

Petition of Horace Brainerd and others, praying that a part of the town of Haddam may be annexed to Chatham—referred to the Committee on New Towns, &c.

Petition of citizens of the towns of Norwich, Preston, Montville, and Griswold, for alteration in the law on the subject of the fisheries—referred to a Select Committee of three.

Petition of sundry inhabitants of Brooklyn, praying that they may be incorporated into an Academy Committee—referred to the Committee on Common Schools.

Several resolutions respecting the appointment of joint committees, were introduced by Mr. Raymond.

Mr. Williams moved that when the House adjourn they adjourn to meet on Monday morning at ten o'clock. The motion was negatived. The hour of nine was then agreed upon.

A resolution passed requesting the Speaker to invite the different Clergymen in this city to officiate alternately as Chaplains to this House.

Petition of the citizens of Canterbury, on the subject of Lotteries, was laid on the table.

Motion to reconsider the vote appointing a Committee on Lotteries, passed.

Messrs. Hawley and Booth were appointed a joint committee on the part of the Senate on the subject of Lotteries—Committee to consist of one from each county.

A resolution was passed ordering 500 copies of the Committees of the House to be printed for the use of the members.

A resolution from the Senate that Mr. Pitkin be a joint committee on the part of the Senate on so much of the Governor's Message as relates to State Prisons.

The former vote of the House, of a similar import, was then reconsidered. Concurred—committee to consist of one from each county.

A bill relative to the settlement of estates, continued from last session, received its first reading.

Resolution of the Mechanics Society of New Haven, on the subject of Lotteries, came from the Senate—referred to the joint Committee on Lotteries.

Bill for an act in addition to an act entitled "an act for the regulation of civil actions, was read the second time. The bill provides that household furniture shall not be attached on any civil suit, until judgment shall be recovered.

The bill was advocated, at some length, by Mr. Ellsworth, the mover.

Mr. Loomis, of Lyme, was opposed to the bill in its present form, and moved to amend it by including all personal property. The bill and amendment were referred to the Judiciary Committee.

Bill for an act for the punishment of cruelty to brute animals, was read the second time, and referred to the Committee on the Judiciary.

Bill for an act in addition to an act for the settlement of estates, testate, intestate and insolvent, came up. Mr. Raymond remarked that as the mover of the bill was not present, he would move that it be laid on the table.——The House then adjourned.

Monday, May 10.

Prayer by the Rev. Mr. Croswell.

The Speaker announced the following committees.—On so much of the Governor's Message as relates to lotteries, Messrs. Cooley, Kimberly, Potter, Johnson, Holbrook, Rothwell, Shailer and Steele.

On the Judiciary, Messrs. Betts, Ellsworth, Hinman, King, of Vernon, and White.

On so much of the message of the Governor as relates to State Prisons, Messrs. Mather, of Lyme, Jones, Clark, of Milford, Bennett, Payne, Sanford, Woodward, and White.

On memorial of inhabitants of Cornwall, Messrs. Leavett, Blackstone, and Alling.

On memorial of the citizens of Norwich and other towns, Messrs. Dean, Buckley, and Sherwood, of Redding.

Petitions were presented as follows:

Petition of Benoni L. Hill of Torrington a convict in the Connecticut State Prison, praying to be released from confinement, referred to a select committee of three.

Memorial of Abner Gilbert and others of the town of Ridgefield, on the subject of lotteries.

Memorial of sundry inhabitants of the town of Danbury on the subject of lotteries, read and referred to the committee on lotteries.

Petition of Wm. Buliord a convict in the State Prison, referred to the Committee on the State Prison.

Petition of Joseph Cook and others of Hartford, for a portion of the school money, referred to the committee on the school fund.

Petition of Wm. Seymour of Hartford laid on the table.

Petition of Abraham Cary, a convict in the State Prison referred to the committee on State Prison.

Petition of David Daggett and others for a Bank referred to committee on Banks.

Petition of John Stokes and others, inhabitants of Saybrook praying for the removal of a pier in Connecticut river, referred to the committee on the judicary.

Memorial of the citizens of the town of Canterbury on the subject of lotteries, referred to the committee on lotteries.

Petition of Nathaniel Curtis, Thomas Prentice, Wm. S. Slough, George Butler, Wheeler Morgan, James Hoit, Wm. McCarty, and Homer Sherman, convicts in the State Prison, severally praying that they may be discharged from prison, referred to the committee on State Prison.

Memorial of Jabez Treadwell and others, citizens of the town of New Fairfield, on the subject of lotteries, referred to the committee on lotteries.

Memorial and remonstrance of Sylvester Gilbert and others, inhabitants of the town of Hebron on the subject of lotteries, referred to the same committee.

Resolution from the Senate that Mr. Pitkin be a joint committee on the part of the Senate to enquire what alteration or explanation, if any be made in relation to the assessment of taxes, concurred. Committee to consist of one from each country.

A resolution was offered by Mr. Loomis of Lyme,

that a joint committee be appointed to enquire into the expediency of abolishing County Courts, and that the committee report thereon by bill or otherwise; negatived, ayes 54, noes 100.

On motion of Mr. Markes of Burlington the bill relative to the settlement of estates, testate, intestate, and insolvent, was now taken up and read second time. Mr. M. explained the objects and the great benefits which would be derrived from the passage of the bill. Bill passed to a third reading.

The House then adjourned.

Afternoon.

Committees announced—

Petition of Jonathan Smith of New-York: referred to the committee on the State Prison.

On motion of Mr. Ellsworth, from the committee appointed to superintend the printing of the House; ordered that 500 copies of the sermon delivered Election day, be printed for the use of the members.

An act continued from last session. in addition to an "Act for the settlement of estates testate, &c."—came to its second reading, and after an amendment erasing the last section, authorising the Judge of Probate to become a purchaser of real estate ordered to be sold; was laid on the table, on motion of Mr. Boyd.

A resolution from the Senate, passed the House, providing that the sessions of the county and other courts in the town of Norwich, may be fixed upon by a committee consisting of the judges and representatives of New London County.

A resolution from the Senate passed the House reprieving Oliver Watkins, now confined in Windham County Jail, under sentence of death, until the 18th day of June, A. D. 1830, in order to give him time to be heard before the committee appointed by the Senate and House, on his petition for a new trial or a commutation of punishment.

Another resolution from the Senate, authorising the comptroller to draw an order on the Treasurer in favor of the Hon. Andrew T. Judson, for a sum not exceeding——dollars: to be appropriated towards defraying the expenses of Oliver Watkins in preferring his petition:—laid on the table.

On motion of Mr. Jackson of Middletown, a committee was appointed consisting of Messrs. Jackson, Griffin and Marks, to devise and report some mode of remedying the difficulties of hearing in the House.

The bill referred by the House to the committee on the Judicary, abolishing attachment of household furniture, came from the Senate with a refusal to concur, and on motion of Mr. Ellsworth, was laid on the table.

The bill relating to cruelty to brute animals, which was referred to the same committee, came from the Senate with the like refusal:—the vote of the House was reconsidered, and the bill referred to a select committee, consisting of Messrs. Simons, Jacobs and Jackson of Bethlem.

The resignation of Dennis Kimberly, of his commission as Major General of the 1st division of Infantry, was read and accepted.

The petition of David Daggett and others, on Lotteries, came from the Senate with a reference to the joint committee on lotteries: the House concurred.

Tuesday Morning, May 11.

Prayer by the Rev. Mr. Bacon.

A number of private petitions were presented and referred.

The report of the committee appointed to remedy the difficulty of hearing in the House was accepted, and the accompanying resolution appointing a committee to carry the proposed plan into execution, passed.

The committee on Religious Freedom, reported a bill, which came to its first reading and was laid on the table.

The resolution laid on the table yesterday relating to a grant of money for defraying the expenses of Oliver Watkins in prosecuting his petition was taken up, and after some debate was laid on the table.

The House appointed a committee of five on the part of the House to act with Mr Darling of the Senate as a joint committee to enquire into the expedediency of further regulating the fisheries of oysters and claims.

An act, constituting each Town a Probate district came to its first reading and was laid on the table.

Tuesday Afternoon.

The resolution relating to the petition of Oliver Watkins, was taken up and laid on the table, for the purpose of offering a substitute, providing that the petitioner's sentence be suspended until the second Wednesday of November next, for the purpose of giving him an opportunity to apply to the proper tribunal for a new trial:—referred to the committee on the petition of Oliver Watkins.

The report of the Directors of the Connecticut State Prison, was read and referred to the committee on the State Prison.

The report of the Commissioner of the School Fund was also read, and referred to the committee on the School Fund.

The act relating to estates testates, &c. came to its second reading and by order of the House was considered as on its third reading and carried.

The Senate refused to concur in the vote of the House last passed on the petition of Oliver Watkins, and the resolution was laid on the table.

Wednesday Morning, May 12.

Prayer by the Rev. Mr. Stone.

The petition of Joseph Lester and others, inhabitants of the Town of Brooklyn, and Clark Bissell and others were each referred to the committee on lotteries.

The report of the General Missionary Society of Connecticut shewing that the expenditures of the last year exceeded the receipts, was read and laid on the table.

Several bills passed appointing Augustus Pettibone, William M. Burrall and Morris Woodruff, the first chief judge, and the two last assistant judges of the County Court for the county of Litchfield for the year ensuing.

A bill authorising the service of civil process on Sunday in certain cases, came to its first reading.

A resolution passed postponing indefinitely all petitions which in the opinion of the Speaker were not legibly written.

An act in addition to an act for the settlement of estates testates, intestate and insolvent, came to its second and third readings and passed.

The third reading of the bill constituting every town a Probate district, was postponed until two o'clock on Thursday; ordered also that the vote be taken by yeas and nays.

Afternoon.

This being the time adjourned for the choice of a Major General of the first Division Infantry, the House proceeded to ballot for the same. The whole number of votes given in was 275, of which Walter Booth had 164, and was elected.

Resolution that a joint committee be appointed to inquire into the expediency of making an appropriation for the education of deaf and dumb children in this State.

Mr. Marks of Burlington moved to amend the bill by inserting after the word dumb, blind; the resolution and amendment was adopted. The committee on the part of the House are Messrs. Latham, Bs-ley, Minor of Woodbury, Beardsly, Davis, Se, Arnold, and Wm. Collins.

Petition of the inhabitants of Montville on the subject of lotteries referred to joint committee on Lotteries.

Petition of Leman Stone and Philo Basset of Derby, praying for an act of incorporation for the purpose of clearing bars in ——— river, referred to the same committee.

Bill for public act for an act in alteration of an act entitled "An act for forming and conducting the military force of this State," read once. The bill provides that all the members of the Society of Friends shall be exempt from the performance of military duty.)

The committee to whom it was referred the subject of punishment for cruelty to brute animals reported a bill in form; read once and laid upon the table.

Resolution that the house will on Wednesday afternoon next at 2 o'clock proceed to the choice of Comptroller of public accounts for the year ensuing was adopted.

Petition of Thomas Westly, a prisoner now under the sentence of death for the crime of rape, praying that the sentence of death be commuted to imprisonment in the State Prison for life, laid upon the table.

Mr. Loomis of Lyme introduced the following bill for public act for an act in alteration of an act entitled "An act for forming and conducting the militia force of this State, read first time. (The bill provides that the commanders of the militia companies shall call out their respective companies on the first Monday in May of each year with their arms and accoutrements for inspection, and that the law establishing uniform for the respective companies and of appearing on any other day in each year be repealed.

The House then adjourned.

Thursday Morning, May 13.

Petitions presented as follow:—of Hebron and Middle Haddam Turnpike Co. praying for the removal of a turnpike gate—referred to joint committee on Roads, &c.—of Truman Hawley and others, for a new town to be set off from Farmington, referred—of town of Union to be made a Probate district, referred—of Joseph Morse and others for a turnpike road, referred—of Huntington Turnpike Co. praying for permission to extend their road, referred—of Daniel Betts and others, referred—of Thomas Shepard and others for a new town somewhere, referred—of the town of Stratford for alteration of highway districts, referred—of Orren G. Phelps, Granby, for compensation for transporting criminals, referred—of Oliver Cheeny and others, for a new town, referred—of Levi Barns and others, for alteration of limits of a School district in Southington, referred Mr. Lowrey; of Southington, presented a remonstrance against said petition, which was referred to the same committee.—A remonstrance was presented from Ralph Linsley and others, against the petition of School Society in Northford for a new town, referred to committee on new Towns.

The joint committee appointed to take into consideration so much of the Governor's message relating to the revision of the Criminal Code, made a report that the bill contained 157 sections, and that there was but one copy, and recommended that 250 copies be printed;—the report was accepted. Mr. Ellsworth moved a reconsideration for the purpose of having an additional number printed;—adopted.—Three hundred copies were then ordered.

Resolution, that this House will on Thursday, the 20th inst. proceed to ballot for a Senator of the United States, to fill the place of Calvin Willey, whose term expires on the 4th of March next;—passed.

Bill for a public act to authorize assignees of notes of hand to prosecute in their own names—read twice, and referred.

Petition of Simon Shailor and others of Haddam, praying to discontinue the holding of Courts of the County of Middlesex at Middletown; after some discussion in which Messrs. Ingham, Jackson of Middletown and Minor of Stamford took part, with respect to the reference of the petition;—it was laid upon the table.

Thursday Afternoon.

The following committees were announced. On the petition of———Robbins, Messrs. Ellsworth, Newell and Hoskins.

On the petition of Overton Phelps, Messrs. Hillyer, Wightman and Jones.

On petition of L. Barnes and others, Messrs. Loomis, of Suffield, Brocket, and Morgan.

On bill for public act authorising assignees of debts to prosecute in their own name, Messrs. Ellsworth, Phelps, and Boyd.

The special order of the day being the consideration of the Bill for a public act in alteration to an act for constituting and regulating Courts and appointing times and places for holding the same; read third time. The bill provides that each town in this state may become a Probate District upon the majority of all the electors in the several towns, giving their assent. The question being upon the passage of the bill, Mr. Raymond and Mr. White of Windham offered amendments to the bill, which were rejected. Mr. Burrall moved to amend the bill by striking out the words "a majority of all the electors of the towns," and insert the words two thirds of all the electors present. The amendment was opposed by Messrs. Fellows and Lowrie, and advocated by Mr. Hotchkiss. Adopted after a long debate, in which Ives of Meriden, Merrill of Barkhamsted, Cooley, Mussey, and Marks of B. took part in favor, and Messrs. Woodruff, Raymond, and Miner of Stamford in opposition—the question was put and decided in the affirmative, by yeas and nays—yeas 141, nays 50.

Petition of Isaac Leavenworth and others, praying for permission to sell real estate, belonging to an idiot. Referred to a select committee of three.

The House then adjourned.

Friday Morning, May 14.

The Speaker announced the following committee on petition of Isaac Leavenworth. Messrs. Woodruff, Nash, and Merrick. On motion of Mr. Ingham the House resumed the consideration of the petition of Simon Shailer and others, for the removal of the sessions of Courts for the county of Middlesex from Middletown, referred to a joint committee.

Petition of Samuel P. Brown, of Lyme, for a divorce, read and referred.

Petition of Patience Post and others, came from the Senate, referred to committee on Judiciary.

Bill in form on the petition of Ozias Holmes, came from the Senate with an amendment; the House concurred.

The report of the Agents of the Eagle Bank was read, and on motion of Mr. Woodruff, transmitted to the Senate.

Petition of John Belden and others, came from the Senate with a different reference; the House concurred.

Bills appointing Noyes Darling, Chief Judge, and Jared Bassett and William Hinman, associate judges of the County Court for New-Haven county; passed.

Bills appointing Charles A. Ingersoll, Judge of Probate for the District of New-Haven—Reuben Elliot for the district of Guilford—John D. Reynolds for the district of Wallingford—Joel Hinman for the district of Waterbury—Silas Hitchcock, for the district of Cheshire; passed.

Mr. Raymond from the committee on Finance, reported a bill for a public act, relative to the assessment of taxes; read once.

Bill for a public act for confirming and establishing the doings of assessors and boards of relief, read once. Mr. Ellsworth moved that the rules of the House be dispensed with, and that the bill receive its second reading; adopted. On motion of Mr. Woodruff, the rules of the House were further dispensed with, and the bill was read a third time. Mr. Ives, of Meriden moved that the bill be laid on the table—negatived; the bill was advocated by Messrs. Beers and Woodruff, and passed.

Bill for a public act for repealing an act authorizing the imprisonment of females, read once.

Bill for a public act concerning Jails and Jailors, read second time.

Bill for a public act for the regulation of civil actions, read second time.

Bill for a public act authorizing civil process to be served on Sunday in certain cases, was read third time. Mr. Raymond moved to amend the bill, by repealing the act forbidding process to be issued on said day. The amendment was advocated by Messrs. Raymond, Symons, Miner of Stamford, and opposed by Messrs. Shailor, Burrall, and Marks of Burlington. The amendment was lost; ayes 74, noes 78.

On motion of Mr. Ellsworth, the bill was then laid upon the table.

Afternoon.

The House transacted but little business this afternoon, having adjourned at an early hour to Monday forenoon.

Atrocious Outrage.—Winchester, May 7.—William Heafer, a young man of about 22 years of age, was convicted before the Superior Court of Law for this county, on Tuesday last, Judge Field presiding, on a charge of felonious assault upon Thomas Lewis with intent to kill him, and of robbing him of various articles of clothing, and sentenced to seven years imprisonment in the penitentiary. It appeared in evidence on the trial, that Heafer and Lewis having met at a Tavern some three or four miles from Winchester, in September last, Heafer accused Lewis of having circulated injurious reports about him, which the latter denied, and the parties having buried the hatchet, as is usual on such occasions, in a glass of grog, left the tavern in company, and in apparent good feeling. They had not proceeded more than a mile, when Lewis complained of being unwell, and stopt. While he was leaning upon a stump, with his head reclining on his arm, Heafer raised a stone of several pounds weight, and gave him a blow on the side of the head, which knocked him down and deprived him of his senses. Here there was a hiatus in the testimony, which could only be supplied by inference, as the parties were alone, and Lewis was rendered insensible by the violence of the blow, to what subsequently occurred. All this took place in the afternoon of Sunday, and Lewis was ignorant of all that transpired from the moment the first blow was inflicted, until the afternoon of the following day, when he was first roused from the stupor in which he had been lying in the mean time, by the report of a rifle. He soon recovered sufficient strength to regain his feet, when he found himself upwards of two hundred yards from the spot where he received the first injury. It is presumed, from the number of wounds about his person, that after having been knocked down, the blows were repeated until the culprit was satisfied he was dead; when he conveyed him to the spot we have mentioned, about two hundred yards from the road, and concealed his body beneath a quantity of leaves and rubbish. On recovering his senses, after having been thus interred for more than four and twenty hours, Lewis found that he had been robbed of his watch, and all his clothing except a shirt and pair of stockings. The clothes were afterwards found on the person of Heafer, who immediately upon committing the outrage fled into Maryland, where he was subsequently apprehended.—*Virginian.*

NEWSPAPER STATISTICS.

The first printing press in North America, was set up in 1669, by Stephen Day, at Cambridge, Massachusetts.

In 1687, printing was begun near Philadelphia, by William Bradford.

The "Boston News Letter," a weekly paper, was the first newspaper printed in the United States. It was published at Boston, by Bartholomew Green, in the year 1704. This paper was continued by Greed and his successors until 1776, when the British evacuated Boston.

On the 21st December, 1719, the first number of the Boston Gazette" was published at Boston, by John Franklin.

On the 22d December, 1719, the first number of the "American Weekly Mercury," was published at Philadelphia, by Andrew Bradford.

In 1721, the "New England Courant," was begun at Boston, by James Franklin, the brother of Dr. Franklin. This was the fourth paper published in North America.

In 1725, the "New York Gazette" was established in New-York, by William Bradford.

In 1726, the first printing was done in Virginia by William Parks.

In 1728, the "Universal Instruoter in all Arts and Sciences, and Pennsylvania Gazette," was printed at Philadelphia, being the second paper in this State. It survived until 1823 or 1824.

In 1730, Thomas Whitmarsh published a newspaper at Charleston, being the first in either of the Carolinas.

In November, 1733, the first number of the "New York Weekly Journal," was published by John Peter Zenger. It was encouraged by the citizens of New-York, as a medium through which they might publish strictures on the government. Zenger was shortly afterwards imprisoned, under a warrant from the Governor and Council, for 35 weeks. Andrew Hamilton, an eminent lawyer of Philadelphia, defended him, and he was acquitted.

In 1740, a printing office was established at Annapolis, in Maryland, by Jonas Green.

On the 1st of January, 1741, the first number of the "General Magazine and Historical Chronicle" was published at Philadelphia, by Dr. Franklin. This was the first literary journal published in the United States.

The "American Magazine and Historical Chronicle," was first published at Boston, 1743, by Rogers and Fowle, being only twelve years after the commencement of the Gentleman's Magazine, the first similar publication in London.

In 1775, the "Connecticut Gazette," the first newspaper in that State, was published at New-Haven. In the same year, James Davis published, at Newbern, the first newspaper in North Carolina.

In 1756, the "New Hampshire Gazette" was commenced at Portsmouth, by David Fowle. This paper still survives, and is the oldest now published in New England.

In 1762, the "Providence Gazette" was published in Rhode Island; and in the same year, a German newspaper, "Der Wochentliche Philadelphische Staatsbote," was published in Philadelphia.

In 1763, the "Georgia Gazette," the first newspaper in that State, was published at Savannah, by James Johnston; this was the only newspaper published in Georgia before the revolution.

The "Pittsburgh Gazette" was first published on the 29th July, 1786, by John Scull, and was the first paper printed west of the Alleghany Mountains.

The "Kentucky Gazette" was commenced by Mr. Bradford, in the beginning of 1787, and was the second paper west of the mountains.

The first printing press north of the Ohio river, was set up in Cincinnati, in 1793.—*Philad. paper.*

An extract of a letter dated Annapolis, Nova Scotia, 7th April, says—On Thursday nighs at about 11 o'clock, Mrs. John Johnston, having gone through her usual evening's devotions, her servants withdrew, and in the act of snuffing the candle, she put it out. She again lit it, and in turning suddenly round, her gown caught fire in the grate, and before she was aware of it, the blaze had ascended up to her body. Her screams brought the servants to her relief, but owing to the confusion and alarm before they could extinguish the fire, she was so dreadfully burnt, that she expired the following evening, at 9 o'clock.

Great Natural Curiosity.—The first living Rhinoceros ever brought to the United States, has arrived in Boston, from Calcutta; and in a few days, it will be exhibited for the gratification of the curious in Natural History, and of our citizens generally.

Melancholy Accident.—Mr. Cornelius B. Eskridge, about 21 years of age, was unfortunately drowned on Tuesday evening last, about 4 or 5 miles beyond Mr. Samson Grey's, in attempting to cross the Bayou of the Two Prairies.—*Arkansas Gaz.*

The Allegany River has been navigated, by the steamboat Allegany, as high as the residence of the venerable Indian Chief Cornplanter, within four miles of the New-York line.

The woollen factory and clothing works of Mr. John Driggs, in Rome, Oneida, was recently destroyed by fire. Most of the machinery was saved.

Another Steam Boat Disaster.—We learn from the St. Lawrence Gazette, that a new steam boat, owned by E. B. Dodd, and others, of Brownville, Jefferson county, called the "Brownville," was burnt to the water's edge on Sunday, the 9th inst. about thirty miles above Ogdensburgh, while making her first trip on the river. She left Brownville for the latter place loaded principally with ashes, pork, beer, and whiskey, and when within a few miles of Alexandria Bay, the fire communicated to the wooden materials under the furnace, and from thence spread through the lining on both sides. When the fire had made such progress as to preclude the hope of saving the boat, she was run into Alexandria Bay, and as much of the cargo as it was practicable to come at, was thrown overboard. We have not learned that any lives were lost. The loss of the boat is a serious calamity to individuals; some of the proprietors of which, we understand, are men who had embarked their whole property in the laudable, but unfortunate enterprize.

Canal Steam Boat.—We learn from the Weedsport Phœnix, that a canal boat propelled by steam, passed that village on the 9th inst. The boat was built at Rochester. Her propelling wheels are at the stern, and she moves with about the same speed as other boats on the canal. It is thought that the long sought for desideratum of navigating our canals with steam, has at last successfully been found.

Joanna, wife of Antonio Beasy, was recently found dead in her bed, in Boston. Verdict—'Death by intemperance.'

The remains of apparently a young man was taken up last week at Little Mantua Creek, New-Jersey. The body was dressed in a suit of gray. Person unknown.

A man was killed, and two others were severely injured by the fall of a new frame building in Philadelphia on the 12th inst.

Providence.—A Providence paper mentions that in the four first days of the present week, there arrived at that port, one brig, thirty-two schooners, and two sloops, loaded with lumber, estimated at two millions of feet, exclusive of shingles, clapboards and lathes.

The Pendleton (S. C.) Messenger of the 28th ult. says—"The spring has, thus far, been unusually pleasant, and what is rather uncommon, our prospect of an abundant fruit this year is very flattering.

Green Peas were for sale in the Philadelphia market on Wednesday, in considerable quantities. They were raised in New-Jersey, near that city, and sold for $8 per bushel.

The Natchez Galaxy of the 15th April says: The steamboat William Tell recently burst her boiler near the mouth of Red river, and sunk. Boat and cargo entirely lost.

Infant School in South America.—It is with much interest that we find, in our Buenos British Packet of March 14th, an account of an examination of an Infant School in that city. It took place in the sala, or hall, appropriated to the school, in the presence of Don Tomas Guido, Minister of the government, and of many parents and friends of the children.

N. Y. Adv.

From Port-au-Prince.—*Important.*—By the brig Onslow, arrived below, from Port-au-Prince, we are informed that The Treaty with France had been annulled, in consequence of which the French Consul, Baron Pochon, had sailed, on the 22d of April, for France, in the corvette Lapone.

From the same source, we learn, that the Bahamas had been thrown open to Haytien vessels, and that several had sailed laden with cattle, &c.—*Journal of Commerce.*

COMMUNICATED.

WORTHY OF NOTICE.

Mr. Meletiah Mason, of Thompson, was one hundred years old on Friday, the 30th of April, and was able to ride about four miles, to the Baptist meeting house, where there was an appropriate sermon preached on the occasion, by Elder James Grow from the second of Timothy, 4: 7, 8. Mr. Mason became a professor of religion and joined the Baptist church at Swanzy, Massachusetts, when he was thirty years of age, and has always maintained the character of a christian and industrious citizen since; and having a large family, and not being in opulent circumstances, the citizens contributed thirty dollars to be applied to whatever might adduce to the comfort or happiness of the old gentleman. He has had eight children, fifty-three grand children, one hundred and fifty great grand children, and a number of the 5th generation. There were present on the occasion five generations, that were able to converse together; the oldest one hundred years, and the youngest six years, whose mental faculties were bright and good.

Mr. Editor,—I feel an interest in making known to the public through your paper, the medical and healthful qualities of the healing waters lately discovered on the premises of Mr. Jonathan Hartshorn, in the city of Hartford, Conn. The above named gentleman has laid out considerable expense in order to please and accommodate his customers, for showering and bathing, in cold or warm water, as may be found necessary, and it is devoutly hoped he may share largely of public patronage. The city of Hartford is well known to be a delightful and healthy place, where also the best medical aid, if needed, can be obtained. Board and lodging can be had on and near the premises, at most reasonable terms.

The waters operate both as a cathartic and tonic. I doubt not this spring will stand high in this country, when its healthful goodness shall be extensively known.

They are impregnated with a number of properties, the most permanent of which are Iron and Sulphur. They have a powerful tendency to remove morbid tumors and all cutaneous complaints, to increase a relish for food, to brace up a rundown constitution and correct many irregularities in the human system.

It is hoped the different papers in this, and other places, will give this a friendly insertion, and thus oblige the public, and the above named proprietor, an honest deserving citizen.

CALVIN PHILLEO.

ANNIVERSARY OF THE LITERARY AND THEOLOGICAL SEMINARY IN HAMILTON, N. Y.

The Examination of the students of this Institution will commence on the last Tuesday in May, and be continued until the close of Monday following. On Tuesday June 1, will be the Annual Meeting of the Society, to be opened at 10 o'clock, A. M. by a sermon from Eld. John Peck, or from his substitute, Eld. John Blain. After sermon, the Board, and the Executive Committee will report their doings to the Society, embracing the general interests of the Institution, which will be followed by the annual election of officers, and such other business as the constitution requires.

On Wednesday, June 2, will be the public exhibition of the Senior Class, commencing at 10 o'clock, A. M.

The Board will meet on Monday before the Annual Meeting of the Society, at 2 o'clock, P. M.

By order of the Executive committee,

NATHANIEL KENDRICK, *Sec'ry.*

Hamilton, May 3, 1830.

ASHFORD ASSOCIATION.

The Ashford Association will hold its annual meeting with the Baptist Church in Willington, on Wednesday, the 2d day of June, at 10 o'clock, A. M. The Introductory Sermon will be preached by Rev. A. Bronson, of Mansfield. A collection will be taken after the sermon, for the relief of destitute widows and orphans of deceased Baptist Ministers within the bounds of the Association.

It is hoped the Churches will observe the recommendation published in the Minutes of the last year, to give an account in their letters of their Bible Classes, Sabbath schools, &c. including the number of scholars, teachers, and books in their Libraries.

The Committee of Arrangements for the Church, will be in attendance at the Meeting-House; at which place the ministers, delegates, and friends who wish for accommodations, are requested to repair and receive directions for this purpose. Those who come on Tuesday, are requested to call at the house of Hiram Rider, Esq. for directions.

Willington, May 18, 1830.

ACKNOWLEDGMENT.

THE Subscriber gratefully acknowledges the receipt of ten dollars, from gentlemen of his society, to constitute him a life member of the Conn. Branch of the Baptist General Tract Society.

GEORGE PHIPPEN.

Canton, May, 18, 1830.

NOTICE.

The Superintendents of Sabbath Schools connected with the Connecticut Baptist Sabbath School Society, together with all those who wish to become auxiliary, are respectfully requested to send in their reports to the subscriber, before the meeting of the Convention in June next.

J. W. DIMOCK, Secretary.

TRACT DEPOSITORY.

The Depository of the Connecticut Branch of the Baptist General Tract Society, is kept by J. W. Dimock, at the Exchange Buildings, where Tracts may be obtained by Societies or individuals, on the same terms as at Philadelphia.

MARRIED.

In this city, on Thursday evening last, by the Rev. Mr. Spring, Mr. Edmund Edmondson, to Miss Julia Ann Smith, daughter of Mr. John Smith, of this city.

Inthis city, by the Rev. Mr. Linsley, Mr. Roswell Carter, Jr. to Miss Sarah Boardman.

At Norwich, Mr. Luther P. Sargeant, of this city, to Miss Lois F. Lee, of the former place.

At Wethersfield, Mr. William Talcott, to Miss Eliza Harris.

At Middletown, Elijah H. Kimball, Esq. of Waterford, N. Y. to Miss Sarah W. Hinsdale, daughter of Mr. John Hinsdale.

At Chatham, Mr. George Bacon, of Middletown, to Miss Ruth Sage, of Chatham. Mr. Abner B. Hinckley, to Miss Samantha Higgins.

At New Fairfield, Mr. Charles G. Selleck, of Norwalk, to Miss Emily, daughter of Rev. David Crocker.

At Danbury, Mr. John C. Blackman, to Miss Elizabeth Bishop. Mr. Horace T. Wildman, to Miss Catherine I. Ely.

At Weston, Mr. Frederick B. Sanford, of Danbury, to Miss Eveline Nichols, of the former place.—Mr. Elijah W. Sarine, of Danbury, to Miss Eliza Treadwell, of the former place.

At Glastenbury, Mr. Joseph T. Holmes, of Manchester, to Miss Mary Ann, daughter of Pardon Brown, Esq.

At Westfield, Horatio L. Warner, Esq. of Sheffield, Mass. to Miss Mary A. Bates.

At South Hadley Canal, Rev. John F. Griswold, to Miss Catherine, daughter of the late Mr. Daniel Gillet.

DIED.

In this city, on Saturday night last, after a long and painful illness, Mrs. Esther Welles, aged 60, wife of Dr. Sylvester Welles.

At Middletown, Capt. Benjamin Conklin, 78.

At Farmington, Mr. Jedediah Hammond, 50.

At Bridgeport, Mr. Ebenezer Allen, 77.

At North Salem, Widow Close, relict of Mr. B. Close, aged 83.

At Stamford, Mr. Peter Scofield, 91.

At Danbury, Mrs. Eunice Lewis, wife of Mr. Abel Lewis, 85. Mr. Ebenezer Smith, 80.

At Brooklyn, Mr. Charles Cady, of Thomson, killed by the kick of a horse.

At Norwich, Mr. George Sterry, 23.

At New Hartford. Widow Lois Gillet, 80.

At Windsor, suddenly, Capt, William Griswold, 55.

At Meriden, Jared Benham, Esq. 73.

At New Haven, Mrs. Chloe Bassett, 64. Widow Thorp, 86.

At New York, Miss Mercy Bush, aged 36, daughter of the late Mr. Zadeck Bush, of Westfield, Mass.

At Springfield, Mass. Mrs. Perkins, wife of Mr. Jacob Perkins. On the 9th inst. Mrs. Abigail Chapin, aged 61.

At South Hadley, Mass. on the 7th inst. Mrs. Polly White, aged 49.

WANTED.

TWO Apprentices at the Baking business, about 16 years of age. Boys from the country will be preferred. None need apply unless they can produce good recommendations.

JOSEPH S. FRENCH.

Hartford, May, 22d, 1830. 18

NOTICE.

A Copartnership is formed between the subscribers, under the firm of CHAPMAN & COOLEY, for the transaction of *Mercantile* and *Commission business.*

They respectfully inform the public, that they have taken the Store recently occupied by LYMAN COOLEY, which has been newly fitted up, on the corner of Morgan and Commerce Streets, by the Great Bridge, where they will keep constantly on hand, a general assortment of

GROCERIES, DRY GOODS, READY MADE CLOTHING, CROCKERY, &C.

Which they offer for sale as low as they can be obtained in the city. A share of public patronage is solicited and will be thankfully acknowledged.

The Store being five stories high and situated on the bank of the river, is very convenient for Storage (without the expense of Truckage,) which will in all cases be provided on reasonable terms.

SAM'L. CHAPMAN,
LYMAN COOLEY.

N. B. In consequence of the above arrangement, it has become necessary to have all debts contracted with *Lyman Cooley*, settled immediately.

May 15, 1830. tf17

POETRY.

From the Christian Watchman.

THE SABBATH.

How brightly dawns the day of sacred rest!
The early beauties of the virgin spring
Are lovely, fair: but lovelier, fairer still,
When, sprinkled with the cool refreshing dews,
They wake, enlivened by the radiant beams
Of this sweet Sabbath sun. Let me arise
And drink the freshness of this heavenly air,
And see the glorious works of Him who raised
My Saviour from the tomb. Thrice holy day!
I love thy cherished name. Thy hallowed scenes
I love to dwell upon. I love to see
The Sabbath scholars gathering to the place
Of Christian teaching. There I love to stand,
And listen to the teacher's morning prayer,
While to the God of Hosts he offers up
His early supplications. The labour
Of thy Sabbath hours shall be repaid,
Dear teacher, when on Zion's mount those babes
Shall stand, washed, sanctified, forever saved,
Made starry gems in thy eternal crown.
Hark! how the Sabbath bell sounds o'er the fields,
And dies away in softened tones among
The pine-clad mountains. Up to thy temple gates,
Thy lovely courts, adorable Jehovah,
My joyful feet shall hasten. I delight
To meet my Saviour there—to see the King—
The King of Saints walking in glory forth,
Bending beneath his sway the stubborn hearts
Of sinners. I delight to hear the sound
Of solemn psalms, while all the cheerful choir
Join in a melody that might befit
The orchestra of heaven.
But most I love
To sit me down among the chosen ones
Of Christ my Lord; with the dear cherished saints
To meet around the sacramental feast,
And hold communion with the King of Kings—
The sinner's Friend—the heavenly Sanctifier.
I love to feel the peace the world knows not;
Which nature cannot give nor take away.
The sacred bread I eat—the sacred cup
I taste. With tender grief, I mourn the past,
And joy ineffable springs up within.
I love to consecrate anew my soul—
My life—my all—my all in time—my all
Beyond the grave—to the dear name of Him,
Who died that I might live. I love to pray
And weep, and meditate on Christ, my God!
And stronger faith, and brighter hopes arise,
And holier joys spring up and melt my heart
In longings for the pure, unmingled peace
Of heaven.
Thrice holy day—day of my God—blest day—
Sacred to holy thoughts, to heavenly joys—
Foretaste of Zion's bliss—the bliss above—
The bliss of saints around the eternal throne!
Extended be thy peaceful influence
To all the world, till Christ shall reign supreme,
Triumphantly.

IDEM.

RELIGIOUS.

CONVERSION OF DAVID BRAINERD.

Written by himself.

"I was, I think, from my youth, something sober, and inclined rather to melancholy, than the contrary extreme; but do not remember any thing of conviction of sin, worthy of remark, until I was, I believe, about seven or eight years of age; when I became something concerned for my soul, and terrified at the thoughts of death, and was driven to the performance of duties. But it appeared a melancholy business, and destroyed my eagerness for play. And alas! this religious concern was but short lived. However I sometimes attended secret prayer; and thus lived at "ease in Zion, without God in the world," and without much concern, as I remember, until I was above thirteen years of age. But some time in the winter, 1732, I was something roused out of carnal security, by I scarce knew what means at first; but was much excited by a prevailing mortal sickness in Haddam. I was frequent, constant, and something fervent in duties, and took delight in reading, especially Mr. Janeway's Token for Children; I felt sometimes much melted in duties, and took great delight in the performance of them; and I sometimes hoped that I was converted, or at least in a good and hopeful way for heaven and happiness, not knowing what conversion was. The spirit of God at this time proceeded far with me; I was remarkably dead to the world, and my thoughts were almost wholly employed about my soul's concerns; and I may indeed say, "almost I was persuaded to be a Christian." I was also exceedingly distressed and melancholy at the death of my mother, in March, 1732. But afterwards my religious concern began to decline, and I by degress fell back into a considerable degree of security;—though I still attended secret prayer frequently.

"About the 15th of April, 1733, I removed from my father's house, in Haddam, to East Haddam, where I spent four years, but still "without God in the world;" though for the most part I went a round of secret duty. I was not exceedingly addicted to young company, or frolicking, as it is called. But this I know, that when I did go into company, I never returned from a frolic in my life, with so good a conscience as I went with it; it always added new guilt to me, and made me afraid to come to the throne of grace, and spoiled those good frames, I was wont sometimes to please myself with. But alas! all my good frames were but self-righteousness, not bottomed on a desire for the glory of God.

"About the latter end of April, 1737, being full nineteen years of age, I removed to Durham, and began to work on my farm, and so continued the year out, or near, until I was 21 years old, frequently longing, from a natural inclination, after a liberal education. When I was about twenty years of age, I applied myself to study; and some time before was more than ordinarily excited to and in duty; but now engaged more than ever in the duties of religon. I became very strict and watchful over my thoughts, words, and actions; and thought I must be sober indeed, because I designed to devote myself to the ministry; and imagined I did dedicate myself to the Lord.

"Some time in April, 1738, I went to Mr. Fiske's, (the pastor of the church in Haddam,) and lived with him during his life. And I remember he advised me wholly to abandon young company, and associate myself with grave elderly people; which counsel I followed; and my manner of life was exceeding regular, and full of religion, such as it was; for I read my Bible more than twice through in less than a year, I spent much time every day in secret prayer, and other secret duties; I gave great attention to the word preached, and endeavoured to my utmost to retain it. So much concerned was I about religion, that I agreed with some young persons to meet privately on Sabbath evenings for religious exercises, and thought myself sincere in these duties; and after our meeting was ended, I used to repeat the discourses of the day to myself, and recollect what I could, though sometimes it was very late in the night. Again on Monday mornings, I used sometimes to recollect the same sermons. And I had sometimes considerable movings of affections in duties, and much pleasure, and had many thoughts of joining to the church. In short, I had a very good outside, and rested entirely on my duties, tho' I was not sensible of it.

"After Mr. Fiske's death, I proceeded in my learning with my brother; and was still very constant in religious duties and, often wondered at the levity of professors; it was a trouble to me, that they were so careless in religious matters. Thus I proceeded a considerable length on a self righteous foundation; and should have been entirely lost and undone, had not the mere mercy of God prevented.

"Some time in the beginning of winter, 1738, it pleased God on one Sabbath day morning, as I was walking out for some secret duties, (as I remember,) to give me on a sudden, such a sense of my danger and the wrath of God, that I stood amazed, and my former good frames, that I had pleased myself with, all presently vanished; and from the view, that I had of my sin and vileness, I was much distressed all that day, fearing the vengeance of God would soon overtake me; I was much dejected, and kept much alone, and sometimes begrudged the birds and beasts their happiness, because they were not exposed to eternal misery, as I evidently saw I was. And thus I lived from day to day, being frequently in great distress. Sometimes there appeared mountains before me to obstruct my hopes of mercy; and the work of mercy appeared so great, I thought I should never be the subject of it; but used, however, to pray and cry to God, and perform other duties with great earnestness, and hoped by some means to make the case better. And though I an hundreds of times, renounced all pretences of any worth in my duties, (as I thought,) even in the season of the performance of them, and often confessed to God that I deserved nothing for the very best of them, but eternal condemnation; yet still I had a secret latent hope of recommending myself to God by my religious duties; and when I prayed affectionately, and my heart seemed in some measure to melt, I hoped God would be thereby moved to pity me; my prayers then looked with some appearance of goodness in them, and I seemed to mourn for sin; and then I could in some measure venture on the mercy of God in Christ, as I thought;—though the preponderating thought and foundation of my hope was some imagination of goodness in my heart meltings, and flowing of affections in duty, and sometimes extraordinary enlargements therein, &c. Though at some times the gate appeared so very straight, that it looked next to impossible to enter, yet at other times I flattered myself that it was not so very difficult, and hoped I should by diligence and watchfulness, soon gain the point. Sometimes after enlargement in duty and consideradle affection, I hoped I had made a good step towards heaven, and imagined that God was affected as I was, and that he would hear such sincere cries, as I called them, and so sometimes when I withdrew for secret duties in great distress, I returned something comfortable; and thus healed myself with my duties."

[*To be continued.*]

ON THE PECULIARITIES OF CHRISTIANITY RESPECTING MOTHERS.

It is as truly, as frequently said, that women, and mothers especially, owe much to Christianity. Wherever it is not, they are degraded and oppressed. Wherever it is, they enjoy their rank and influence. Christianity is thus the ark and the covenant of their rights. This is, however, but a small part of the special provision, which the glorious Gospel has made for their temporal and spiritual welfare. For, besides resorting to their natural place in the scale of society, and throwing open to them in common with men, all the fountains of grace and mercy, the Gospel employs its strongest motives to strengthen their claims upon the loving kindness of their husbands and children. "Husbands, love your wives, even as Christ also loved the Church, and gave himself for it." Thus the grand motive which enforces and confirms all the claims of God and the Lamb, is brought to bear directly and fully upon their domestic happiness. Their husbands are solemnly bound to feed and fan conjugal affection at the high and holy altar of redeeming love.

The mother who is not struck and affected by these scriptural facts may well blush at her own insensibilty and ingratitude. For, "what more," could God or the Saviour do, to render her person sacred, and her rights inviolable? The Gospel places her, like the mother of Jesus, nearest to the cross, and commends her to the heart of her husband, as Jesus commended Mary to the care of John. It is not, therefore, the fault of Christianity, if any husband is unkind or inattentive. He sins in the face of the brightest lights, and the strongest laws, which emanate from Calvary on earth, or from the eternal throne in heaven. His conduct ought not, therefore, to divert her attention from the claims of the Saviour on her love and obedience. These are immense and immutable, however ill her husband may act. His disregard of the sacred obligations laid upon him, will not excuse nor palliate her neglect of the great salvation. God is not unkind; the Saviour is not unfeeling, whatever her partner may be.

It is not, of course, easy, under such circumstances, whilst the heart is almost broken, and the spirits sunk or soured, to give all that attention to eternal things, which they demand and deserve. It is not, however, impossible. For one grand design of the everlasting covenant is, to furnish "consolation," when our "house is not so," as the heart wished and hoped it would be. There is balm in Gilead, and a Physician too, for the wounds of the maternal heart, however deep and inflamed these wounds may be. But if both are neglected or trifled with, let no one wonder that such a mother is miserable. She cannot be otherwise, while she thus "despises her own mercies." Indeed, one chief cause of her misery is, her ingratitude to the God of salvation.—For there is no mystery in the trials of any mother who trifles with the great salvation.—They may be all utterly undeserved, so far as her character and conduct relate to her husband. He alone may deserve the whole blame of making her unhappy. But however good or strong the case which she could make out in her own behalf, and against him, her misery is no mystery, if she has never given her heart to the religion of Christ. That religion takes such an interest in mothers—makes such ample and honourable provision for the comfort of mothers; opens such a field for the usefulness of mothers; and is so prepared and pledged to bless and sanctify their influence, that, if they neglect it, or withhold their hearts from it, the Providence which guards it must punish them. For, to spare them entirely, or very much, whilst they are overlooking or evading the high claims of salvation and eternity, would be cruelty and injustice to their children. It is therefore, to check the heedlessness or heartlessness of such mothers, that Providence makes their path thorny, and their crosses heavy. They cannot train up their children in the nurture nor in the admonition of the Lord, whilst they themselves do not love the Lord Jesus Christ in sincerity, and, therefore, God will not allow their children to see them happy until they see them holy.

It is no refutation of this argument to say, that there are many happy mothers who have no religion. There are happy maniacs in Bedlam; and a mother who is happy without "a good hope through grace," is a moral maniac, however she may sing or smile. For, how can that be happiness which excludes God and the Lamb from the heart, and prayer from the house.

And as this argument is not refuted by the mistaken gaiety of such mothers, neither is it affected by the trials of pious mothers. They are not, indeed, exempt from trials, nor always superior to their influence; but no "believing wife," would exchange lots with an "unbelieving wife," whatever were the domestic comforts of the latter. The former would be wretched and would count herself a wretch, if without the fear of God and the love of Christ. Whatever, therefore, be her trials, or however they may tempt her, at times, to impatience, she never thinks of purchasing relief from them, by abandoning religion. Even if her religion be one cause of her domestic sufferings, she feels through all her soul, that to give it up, would be to barter eternal happiness in heaven for temporary peace at home. Nor is this the only feeling which keeps her firm in her principles; she feels too, that she could not enjoy any domestic comfort, apart from the approbation of God and conscience. How could she? A woman who knows and believes the Gospel, must see, as by sunbeams, that if she turn her back upon God and the Saviour, she cuts herself off from happiness, both here and hereafter.

YOUTH'S DEPARTMENT.

THE POOR DYING COTTAGER.

There are a great many Sunday schools in London, in which hundreds and thousands of children are instructed. The teachers in some of them make it a rule, if any of the children are absent, to go to their residences and inquire the cause. It happened one Sunday that a gentleman missed a little girl who was in the habit of attending very regularly. So he thought that he would go to her home, and inquire the reason of her absence. She lived a little way out of London in a poor cottage. When he got to the house, he inquired of the child's mother, if her daughter was at home. "No, replied the mother, she is not at present; she is gone to a neighbour's house; shall I fetch her?" The gentleman said, he would not give her the trouble, but if she would show him the house, he would go himself. So he wished her a good morning, and went. When he got to the house, he opened the door gently, and what do you think he saw? He saw a poor man lying very ill in bed, and his little Sunday scholer sitting at the bedside reading the Bible to him. The child was not ashamed of what she was doing, but she blushed to think that her teacher should find her thus employed. So she ran out and went directly home. When she was gone, the gentleman said to the poor dying man, "Does this little girl often come and read to you?" "O, yes!" he replied, "she is a dear child; she often comes to see me; and she has told me a great deal about God and Jesus Christ, and about myself, which I never knew before; and I have reason to praise and bless God for sending her to me." The gentleman thanked God for this pleasing proof of the blessings which attend Sunday school labours.

The next Sunday he thought he would speak to the little girl on the subject of her visit to the poor dying cottager. So he took her aside into a room by themselves, and said, "My dear child, what made you go and read to that poor dying neighbour of yours?" She hung down her head and blushed very much; and at last when he pressed her for an answer, she said, "Well, you know, sir, the other Sunday I read in my lesson at school, in St. James's epistle, 'that pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction.'"—Here she stopped. But the gentleman, who was greatly affected, could not help offering up an earnest prayer to God, that the latter part of the verse might be fulfilled in her own experience, and that, through his grace, she might "keep herself unspotted from the world."

Perhaps this little story may be read by many Sunday scholars. O! that it might be blessed to them; and be the means of stirring them up to "go and do likewise!" My dear children, we wish to see something more than quick learning and long tasks. We wish to see your hearts early and deeply impressed with the love of Jesus, in dying for you; and we wish to see you showing your love to him in return, by studying his holy word, to know what you must do to please and serve him.

IDLE CURIOSITY.

Busy bodies commonly are not solicitous or inquisitive into the beauty and order of a well governed family, or after the virtues of an excellent person; but if there be any thing for which men keep locks and bars, and porters, things that blush to see the light, and either are shameful in manners, or private in nature; these things are their care and their business.

But if great things will satisfy our inquiry—the course of the sun and moon, the spots in their faces, the firmament of heaven, and the supposed orbs, the ebbing and flowing of the sea, are work enough for us; or, if this be not, tell me whether the number of stars be even or odd, and when they began to be so. If these be too troublesome, search lower, and tell me why this turf this year brings forth a daisy, and the next year a plantain; why the apple bears his seed in his heart, and wheat in his head;—let him tell why a graft taking nourishment from a crab-stock shall have a fruit more noble than its nurse and parent.

But these are not things that please busy bodies; they must feed upon tragedies, and stories of misfortunes and crimes; and yet tell them ancient stories of the ravishment of chaste damsels, or the debauchment of nations, or the extereme poverty of learned persons, or the persecutions of the old saints, or the changes of government—these were enough to scratch the itch of knowing stories; but unless you can tell something that is within the bounds of their own knowledge, it seems tedious and unsatisfying. Envy and Idleness married together, and begat Curiosity; therefore Plutarch rarely well compares curious and inquisitive ears to the execrable gates of cities, out of which only malefactors and hangmen and tragedies pass; nothing that is chaste and holy.—*Jer. Taylor.*

ANNA PALISCH,

OR THE POOR WIDOW WHO WAS TAUGHT BY THE SPIRIT OF GOD.

Anna Palisch, of the village of Nickmen, was a poor widow who lived alone in the upper chamber of a small retired house. Early in life she became an orphan, and grew up during the distressing period of the thirty years' war, when churches and schools, far and near, stood almost wholly without teachers. She had never received religious instruction, nor even learnt to read, yet there was in her, from childhood, a longing after the living God, and every word of divine things which was told her by her poor, but ignorant kindred, or which she heard from other good men, enkindled in her an inward love to Jesus Christ, who from compassion to us became man, suffered and died; a love which was more powerful than the temptation to sin, more powerful than hell and death. She had heard that God in Christ was nigh to us, that we could pray to him, could tell him our wants, and that he heard prayer. She had learnt no form of prayer, and could not even read; but love to God and her inward and outward necessities drove her to pray from her heart with her own words, and thus she prayed to God in spirit and in truth, with a lively feeling and experience of his presence. When the country was restored to peace, and preachers gradually came again to the deserted churches, and the destitute congregations, she heard greedily every word of their discourse, and by praying continually over what she heard, the Spirit of truth made clear to her what was before dark. Thus she grew in knowledge and experience.

At length she applied for admission to the sacrament, but she appeared to Mr. Gerber, the minister, so simple and ignorant in relation to common matters, that he requested her to come to his house, that he might examine her in relation to her religious views, for he felt conscientiously bound to enquire, whether this simple woman understood what it was to come to the Lord in the holy Sacrament, in order that she might not receive it unworthily to her condemnation. The poor widow came willingly. The minister questioned her as he would a child. Her answers, however, showed that she was no child in understanding spiritual things, for she appeared to be well acquainted with all the leading doctrines of the Gospel. Still Mr. G. hesitated. A short time afterwards, however, as he was on his way to see a sick person at Nickmen, he was overtaken by a violent thunder storm, and compelled to seek shelter in a neighboring house. On entering the door he heard the voice of a person in the upper chamber praying aloud. It was an earnest prayer, a prayer which spoke to the heart. It was like the entreaties of a good child to a father. The old minister had never heard a prayer uttered in such faith and such devotion. He asked the messenger who was conveying him to the sick person, who there was in that house who could make such a prayer? The messenger answered that it was old Anna Palisch, who always prayed thus aloud at night before going to rest: "for her own and the general need, and for the magistracy."

The minister went on in the highest degree surprised and rejoiced; the incident was profitable to him; his eyes were now opened, and he acknowledged the inward work and operation of the grace of God, which was in this poor old woman.—*N. Y. Obs.*

BANK NOTE TABLE.

The following Table is corrected weekly from New York Papers, and shows the value of Bills in that City.

	Discount.		Discount.
New York.		*Bedford Commer.	do
*City Banks	par	*Commercial do.	do
*L. Island Bank	do.	*Dedham	do
*Dutchess Co.	do.	*Gloucester	do
*Lansingburgh	do.	*Hampshire	do
*State Bank, Albany	½	*Lynn Mechanics'	do
*Mech. & Farm. do.	do.	*Mechanics'	do
*Bank of Albany	do.	*Franklin	do
*Com. Bank, Albany	do.	*Merchants'	do
Newburgh	do.	*Marblehead	do
Orange Co.	do.	*Merrimac	do
Catskill	do.	*Newburyport	do
*Troy	do.	*Plymouth	do
*Farmers, Troy	do.	*Brighton	do
*Mohawk	do.	*Lowell	do
Geneva	¾	*Pawtucket	do
Utica	do.	*Salem	do
Utica Branch	do.	*Springfield	do
Auburn	do.	*Taunton	do
Ontario	do.	*Union	do
Central	do.	*Worcester	do
Chenango		*Falmouth	do
Rochester	¾	*Mendon	do
Newburg Br. Ithaca	do.	*Ware	do
Jefferson Co.	do.	*Sunderland Bank	do
Wash. & Warren	75	*Commer. Salem.	do
Niagara	no sale	*Pacific, Nantucket	do
Greene County	50	*Phoenix at do.	do
Franklin Bank	65	Essex	broke
Plattsburgh	broke	Belchertown	stopp'd
Colum. Hudson	40	Sutton	unc.
Middle District	4	*Vermont.*	
Connecticut.		*Burlington	½
*Norwich	par	*Caledonia	do
*Bridgeport	do.	*Montpelier	do
*New Haven	½	*Windsor	do
*Mechanics,	do.	*Brattleborough	do
*Hartford	do.	*Rutland	do
*Phœnix	do.	*Bk. of St. Albans	do
*Middletown	do.	*Vergennes	do
*New-London	do.	*Bennington	do
*Union	do.	*New Hampshire.*	
*Fairfield Co.	do.	*Cheshire	½
*Stonington	do.	*Concord	do
*Thames	do.	*Coos	do
*Windham Co.	do.	*New Hampshire	do
*Tolland Co.	do.	*Union	do
Derby	unc.	*Stafford	do
Eagle	do.	*Portsmouth	do
Rhode Island.		*Rockingham	do
*Burrelville	½	*Grafton	do
*Eagle	do	Exeter	do
*Bristol	do	*Maine.*	
*Commercial	do	*Waterville	½
*Freeman's	do	*Augusta	do
*Agricul. & Manu.	do.	*Bangor	do
*Rhode Island	do.	*Cumberland	do
*Cranston	do.	*Gardiner	do
*Exchange	do.	*Saco	do
*Franklin	do.	*Kennebunk	do
*Kent	do.	*Lincoln	do
*Landholders'	do.	Castine	unc.
*Manufacturers'	do.	Wiscasset	do
*Merchants'	do.	Hallowell & Augusta	do
*Newport	do.	Winthrop Bank	do
*N. E. Comp.	do.	Bath	do
*Narraganset	do.	Kennebec	broke
*N. Kingston	do.	Passamaquoddy	do
*Providence	do.	*New Jersey.*	
*Phoenix	do.	*State bk. Newark	par
*R. I. Union	do.	*Do. Elizabethtown	do
*R. I. Central	do.	Do. New-Brunswick	do
*R. Williams'	do.	*Newark Insur. Co.	do
*Smithfield Union	do.	*Trenton B. Co.	do
*Do. Exchange	do.	People's Bk. Patterson	1½
*Scituate	do.	Cumberland	do
*Union	do.	Mount Holly	do
*Warren,	do.	Salem S. M. & B. Co.	1½
*Washington	do.	State Bk. Camden	1½
*Warwick	do.	Do. Morristown	do
*Hope	do.	Commercial	do
*Village	do.	New-Brunswick	do
*Cumberland	do.	Morris Canal & B. Co.	do
*Woodstock Falls	do.	Sussex	do
*Centerville	do.	Washington B. Co.	do
*Lime Rock	do.	State Bk. Trenton	unc.
Mount Hope	do.	Protec. & Lombard	do
Far. & Mech. Bk. at Pawtucket	stopped	Jersey City	do
		Franklin, J. City	do
Massachusetts.		Patterson	do
*Housatonic	½	N. Jer. M. & B. Co.	broke
*Boston Banks	do.	Monmouth	do
*Agricultural	do.	*Pennsylvania.*	
*Beverly	do.	*Philadelphia Banks.	par

* Received in payment or deposit at the Banks in Hartford. ☞For the above we are indebted to the Connecticut Courant.

NOTICE.

AT a *Court of Probate* holden at Berlin, within and for the district of Berlin, on the 1st day of May, A. D. 1830:—

Present, THOMAS LEE, Esq. *Judge.*

UPON the petition of *Joseph Neal*, of Southington, in the county of Hartford, shewing to this court, that he is guardian of *Joel H. Barns*, *Reuben Barns*, and *Rosanna Barns*;—all of Berlin, within said district, minors. That said minors are owners of real estate situated in said Berlin, viz.—all the real estate which fell to them from their late father *Joel Barns* estate, and from their brother *Norman S. Barns* deceased, estate, valued at about Six Hundred Dollars as per petition on file. That it will be for the benefit of said minors to sell said property, and put the avails on interest as the law directs, or lay out the avails for their support; praying for liberty to sell said property for the purpose as aforesaid, as per petition on file.

It is ordered by this court, that said guardian give notice of said application, by causing the same to be published in one of the newspapers printed in Hartford, in the county of Hartford, three weeks successively; and that said petition will be heard at the Probate Office in said district, on the first Saturday in July next, at 1 o'clock, P. M.

Certified from Record

THOMAS LEE, Esq. *Judge.*

DWELLING-HOUSE TO LET.

Three story Brick Dwelling House on Front St., well calculated for a Boarding House, for which it has been used. Apply to

STEDMAN & GORDON.

May 8, 1830.

HARTFORD FEMALE SEMINARY,

Miss C. E. BEECHER, PRINCIPAL.

THE Summer Term of this Institution will commence on Wednesday, the 26th of May.